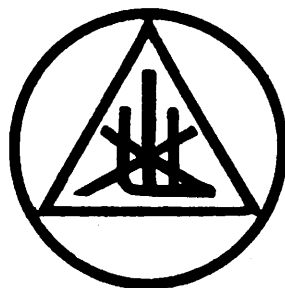


the Beacon



March 1966

The Beacon

A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.

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LIFE AND LOVE AND SERVICE

We now approach, with keen anticipation and now renewed hope, the spiritual high-point of the year, the three Festivals.

(The dates of the festival full moons are as follows:—

EASTER: Aries full moon. April 5.

WESAK: Taurus full moon. May 4.

CHRIST'S FESTIVAL: Gemini full moon. June 2.

June 2 will also be observed as the World Day of Invocation.)

Easter is the festival of the risen Christ. His gospel of love is once more vindicated, its livingness is again demonstrated and the fear of death overcome. As Alice A. Bailey has written in *From Bethlehem to Calvary*, pp. 410-411: '... The key to the overcoming of death and the process of realising the meaning and nature of eternity and the continuity of life can with safety be revealed only when love holds sway over the human consciousness, and where the good of the whole, and not the selfish good of the individual, comes to be the supreme regard. Only through love, and service as the expression of love, can the real message of Christ be understood and men pass on towards joyful resurrection. Love makes us humbler and at the same time wiser. . . .'

At the end of this year of emergence (Wesak 1965-66) in the three-year cycle of crisis, tension, emergence, and the beginning of a new cycle and a new year of crisis (Wesak 1966-67), we should bear in mind that in the longer nine-year cycle we are entering upon three years of emergence (Wesak 1966-69).^{*} Can we truly say that the impact of this past year has given an added stimulus to all those working for the restoration of the Plan? Have we always done all we could to counteract the dismay aroused by the more negative and sensational manifestations which, being of the form, are usually the first ones to emerge, to make the news, to stir the emotions, to fill the thoughts? Now is a renewed chance to use the energies available at this time to strive for the good of the whole.

Christ's gospel of love was intended to be shared by all humanity. Its livingness is a common birthright. We have no mandate to condemn any of our fellowmen to the slow death of under-privilege and lack of opportunity to apply such talents as they have. The spiritual death of any human being diminishes the whole of mankind. World-wide problems are not simple of solution, there are too many conflicting interests. But if they are handled with self-forgetfulness and devotion to the general good, then the necessary clear-sightedness will prompt wise decisions. The value of any unit, individual, family, nation or world-wide organisation, is neither greater or less than the part it chooses to play in the context of the whole. Inclusive love is essential for all relationship and should first manifest itself in right human relations. Quietly behind the scenes, there are signs of this positive emergence. A public opinion is being created that is both informed and constructive. It is this which will affect the destiny of nations. The United Nations has designated 1968 as 'Human Rights Year'. If disciples, world-servers and men and women of goodwill work on the flood of magnetic love during the extended period of emergence; if they will use all immediate crises as challenges and opportunities, then right relations will be established to such a degree that not only do all humans have their rights, but they also recognise and accept their responsibilities and obligations. A climate could be established in which man's inhumanity to man would not be tolerated. Men's minds and hearts would then be prepared for the purpose, direction and incentive imparted by the will-to-good. The re-appearance of the Christ would be brought appreciably nearer. A true synthesis could be established with that which IS.

^{*} Please see *The Beacon*, March, 1962, p. 237. Mimeographed copies of the 'Time Cycles of the New Group of World Servers' may be obtained on request from: Lucis Press, 128 Finchley Road, Hampstead, London, N.W.3.

Shamballa, Centre of Synthesis

by Djwhal Khul

' . . . the AUM is composed of one major sound, three minor sounds, and seven subsidiary vibratory tones. So it is with the Will of God which is embodied and held in synthesis by the Members of the Council Chamber.'

AT Shamballa, the Great Lives who function there not only see manifestation whole and apart from all the limitations of time, but they feel all the major evolutionary impulses which are bringing the developing world into line with the divine Will. They embody those impulses not in terms of progressive movement, but in terms of one great divine and spiritual reaction. This idea can perhaps be best understood by you in terms of the eternal AUM which is the symbol of the eternal NOW. You have been told, and it has been demonstrated, that the AUM is composed of one major sound, three minor sounds, and seven subsidiary vibratory tones. So it is with the Will of God which is embodied and held in synthesis by the Members of the Council Chamber. To them, as they

'hold the Will of God in solution, it is one clear note; as they see that Will in motion, it is three abiding chords, carrying outwards into all the worlds the Purpose of the One Who for aeons will abide; as they impel that Will to demonstrate, it is seven vibratory tones, drawing out into the reflected worlds the structure of the Plan. And thus the note, the chords and tone produce the Plan, reveal the Purpose and indicate God's Will.

This is a quotation from certain of the ancient archives which constitute the study of the Masters; they relate to the nature of Shamballa, its work and emanating energies.

Shamballa, as it constitutes the synthesis of understanding where our Earth is concerned, is also the centre where the highest Will of the Solar Logos is imposed upon the Will of our planetary Logos, who is, as you know, only a centre in his greater body of manifestation. With this item of information you can have no possible concern; the Masters themselves are only learning the Will of the planetary Logos; the objective of effort in Shamballa is, however, the apprehension of solar Purpose, the Plan of which is working out on the highest levels of our planetary system, just as the Will, Purpose and Plan of Shamballa work out on the three lowest levels of our planetary system. Again, this item of information serves only to indicate hierarchical objectives, and those objectives extend away from time and space into the Mind of God himself.

There are certain synonyms which here may serve to develop your synthetic thinking and so bring in a definite measure of enlightenment.

SHAMBALLA
Synthesis
Will
Life
Spirit
Livingness
Apprehension
Power
Energy
Direction
Head

HIERARCHY
Unity
Purpose
Soul
Consciousness
Organism
Polarisation
Momentum
Distribution
Transmission
Heart

HUMANITY
Separation
Plan
Appearance
Substance
Organisation
Focus of Activity
Action
Forces
Reception
Throat

It will be apparent to you how little you can understand of the Shamballa intention when you realise that it is not easy for you to see any true distinction between unity and synthesis and, at the same time, how impossible it is for me to make the distinction clear. All I can say is that synthesis is, whilst unity is achieved and is the reward of action and effort. As you progress upon the Path of Initiation the meaning of unity clarifies. As you direct yourself towards the Way of the Higher Evolution synthesis emerges. More than that it would be useless for me to say.

Adjustment through Alignment

This problem of the apparently impenetrable darkness of intention as grasped by Shamballa, of meaning, of inscrutability, of a spiritual imperviousness which holds, in spite of all fluctuations in the three worlds of human evolution and the remaining two of superhuman unfoldment, provides a situation to which the Hierarchy has to make adjustment through alignment. You are, in your small way, making your adjustment to the Hierarchy through a steady construction of the antahkarana, and in so doing are aiding in the construction of the antahkarana which unites humanity and the Hierarchy, the first few strands of which were established through the sacrifices of certain of the Sons of God when the Hierarchy was founded on Earth. Today, the Hierarchy is working at the establishing of the linking strands between itself and Shamballa, and good progress has already been made. It might be said here that for the past seven hundred years the chain of Hierarchy has been complete; by this I mean that the planetary rainbow bridge uniting the three major centres has existed. The task ahead of all these three major centres, working in alignment through adjustment, is to strengthen and beautify, if I may so express it, to electrify this bridge, thus producing full planetary intercommunication between the three centres and the four minor centres, so that 'the weight of the Will of God, the momentum of the Purpose of Sanat Kumara and the Plan of his Representatives may progress unimpeded from point to point, from sphere to sphere and from glory to glory'.

It is this complete establishment of relationship between Shamballa, the Hierarchy and humanity which brought about the planetary crisis through which the world has just passed and, from some standpoints, is still passing. Shamballa, as I have told you, can now reach humanity, the third major centre, directly, and therefore has two points of planetary contact: the first, via the Hierarchy, as has been for long the case, and secondly, in a straight line, carrying energy direct to humanity, without any transmission and consequent modifying of impact, as has also been the case hitherto. When this direct line of spiritual, dynamic, electrical energy made its first impact on earth after the Great Council held in 1825, it first of all awakened men's thinking in a new and comprehensive way, producing the great ideologies; it aroused their massed desire, and registered obstruction on the physical plane.

It found its course impeded and discovered it was faced with barriers. This energy from Shamballa, being an aspect of the ray of the destroyer, proceeded to burn up in the fires of destruction, all such hindrances upon the planes in the three worlds. This was the deeply esoteric and unrecognised cause of the war, the beneficent bringing to an end of the impediments to the free flow of spiritual energy down into the third centre; this was the factor which called 'evil from its hidden place' and brought the opposing forces to the surface of existence, prior to their 'sealing'. To the extent that this was so, mankind in the World War (1914-1945) was the unhappy victim of spiritual circumstance; however, from the angle of man's historical past, humanity was the engineer of its own fate; but it took both the esoteric activity of Shamballa and the exoteric activity of humanity over a millenia of years to precipitate the conditions which made this new alignment possible and brought about the sealing, still being carried slowly forward, and plunged mankind into the vortex of war.

This impelling down-pouring energy from the highest centre penetrated not only to the heart of humanity, but into the very depths of the mineral kingdom, implicating also the animal and the vegetable expressions of divine life.

Because of this direct impact between Shamballa and Humanity, by-passing the Hierarchy, the Hierarchy was left free for the work of rehabilitation and salvaging, for reconstruction and for the application of the regenerative forces of resurrection. The Hierarchy needed and welcomed this interlude and recognised it as an essential aspect of the Plan.

The 'cycle of Shamballa impact' is now over; the appeal of humanity to the Christ and his Hierarchy has again refocused the

energy of Shamballa via the Hierarchy, and the direct work of the Hierarchy with humanity can again take on fresh meaning, can be re-established on new and somewhat different lines, and thus definitely bring in that 'new heaven and new earth' for which men have so long waited. This will take time, but the new energies and their emerging qualities are adequate to the task, and will alleviate much and bring about great changes in due course of time.

from THE EXTERNALISATION OF THE HIERARCHY,
533-537.

It may be explained to you that the three letters AUM signify: past, present and future. And such a meaning has a foundation. The Basis is the past, the Light is the present, and the approach to the Sacred is the future Thought has no restriction as to the past, present and future; it is as eternal as Infinity. To discuss Infinity, one must revise all measures; hence the concepts of finite and infinite will expand. In the infinite there are no arbitrary interpretations, because in Infinity all is contained. . . .

The following interpretation of AUM will also be propounded: the first letter, manifested as the basis; the second, manifested in the subtlest energies; the third, the ineffable in fire and grandeur. Each interpretation leads to the same triune structure, from which, as from Truth, one cannot escape.

from AUM Agni Yoga Society New York.

God, Man, and Meditation

by Hugh D'Andrade

A meditator must perform a supreme mental act of synthesis in order to comprehend the Source of his Being, God.

THE purpose of meditation on man's part is to bridge the gap between himself and God, a purpose which is fulfilled when he discovers that on God's part there is no such gap, since God is all in all. Meditation, then, establishes a link which man needs to construct in order to recognise his individual oneness with God, and this is the heart of the matter.

Thus mankind may be said to consist of those who have established this link and have attained a measure of divine consciousness, those who are establishing it and are on the Way of Attainment, and those who are not yet aware of the necessity of establishing it because they are immersed in the consciousness of the prodigal son, dwelling in a 'far country'.

Of course prayer also establishes the link between man and God, so that the affinity between meditation and prayer should be self-evident. Indeed, since both prayer and meditation are mental activities, the purpose of which is communion with God, there should be no need for argument regarding their connate principle.

The mystic finds prayer with its devotional elements most conducive to his union with God; the occultist finds meditation with its mental elements most conducive to his union with God. The mystic builds a heart-bridge; and the occultist builds a mind-bridge.

Thus when one hears the statement, 'Prayer is not necessary', one should recognise the sweeping, and invalid, assumption that there is no human need for a devotional bridge to divine consciousness. Likewise the declaration, 'meditation is not necessary', is

also a sweeping, and invalid, assumption that there is no human need for a mental bridge to divine consciousness. It is a basic teaching of the Ancient Wisdom that human beings are so constituted that there are two main approaches to divinity for them; the heart approach, or the head approach. At a certain stage, often termed occult because it is not popularly known, the approach is both of the heart and of the head, and therefore doubly potent.

At that point it is discovered that the mental bridge has always had devotional elements, and likewise that the heart bridge has always had mental elements. Thus the ideal is that type of meditation in which both the devotional and mental elements blend to perfection; and this is the meaning of the word meditation as used in this article.

Definitions of God

Since meditation establishes a relationship between God and man, we should not consider it as a thing-in-itself, but should study it from the point of view of its function. It is well, then, to inquire into the nature of God and man from a cosmic standpoint.

There are many definitions of God which stem from the various religions, but it is well to recognise that definitions are really symbols, being made up of words that are naught but symbols. Some symbols may be better than others, but even the best symbol of Infinity can only hint at the nature of God's Being.

Since Patanjali's Sutras on Yoga are accepted both in the East and the West as a basic study for meditation, it is well to use them as a starting point for our study. One

of the primary requirements of meditation, according to Patanjali, is the recognition of the difference between

1. A word,
 2. The idea which that word represents,
 3. And the truth which that idea expresses.
- (Book I: 42.)

Bearing in mind the symbolic nature of words, and also of concepts, let us seek definitions of God which meditation can illumine.

Question: What is God?

Answer: God is the Immanent One.
God is the Transcendent One.
God is the One Power-of-Being.

From a certain point of view it may be said that these are the basic definitions of God. Some religions lay emphasis on his immanence, others on his transcendence, while all of them recognise him as the power underlying all being. The noble definition of John, 'God is love', (1 John 4: 8), elucidates the nature of God, but may be considered as stemming from the recognition that he is the power-of-being. One who discovers transcendence arrives at the power-of-being beyond which there is nothing more exalted. One who discovers immanence also arrives at that power-of-being which is the heart of all, the inmost of all powers.

The basic definition of God as the power-of-being pre-empts all arguments about him. For in this recognition we find the power back of all power; in synonymous terms the essential power from which all powers are derived, the one power, the power of awareness, the power of knowing, the power to know, the One Knower, the One Seer. Patanjali puts it most profoundly in one of his illuminating Sutras:

'The Knower is pure knowing only
Though he knows through a patterning mind.'
(II: 20.)

Or, synonymously,

'The Seer is pure seeing only
Though he looks through a patterning mind.'

The Power-of-Knowing

One startling conclusion to be derived from this realisation is that arguments about God are only arguments about human concepts of God. Transcending these concepts of the patterning mind, above them as it were, is pure knowing, the power-to-conceive ideas, the power of formulating thoughts, so that arguments against the power actually

demonstrate its existence. Such arguments arise only because the power-of-knowing conceives, from some finite, arguing point, the idea of God's non-existence. Even so, the arguing point never quite succeeds in denying its own existence.

One may have an anthropomorphic idea of God, or one may have an idea which is not convertible into anthropomorphic terms, yet back of these is the Seer, the Knower who is pure knowing, the eternal source of knowing. Arguments about the nature of this one source are arguments about ideas: the power-to-know transcends them all. The knower of any idea may say, 'Having pervaded this idea with a fragment of myself, I remain', thus reflecting the declaration of Krishna, 'Having pervaded the universe with a fragment of myself, I remain'. (*Bhagavadgita* X: 42.)

To rest back upon the power to conceive the idea of God is to pre-empt arguments about God, for one rises above ideas to the realm of the Infinite Self as power. Ideas come and go; ideas change and modify other ideas; but the power-of-knowing remains.

Here the question naturally occurs: why the denial, then; why its possibility? The answer is clear: because it is the nature of human existence, as brought out by the cosmic power-of-knowing, to conceive ideas of every nature freely. Since the cosmic power-of-knowing is free, human nature reflects this freedom on its own level.

A positive idea, divine Oneness, or divine Love, conforms to reality, and fits into the cosmic pattern of creativity. A negative idea, separation, for instance, does not conform to reality and does not fit into the cosmic pattern of creativity. When one conceives an idea in harmony with the cosmic Law of Being, such as divine Oneness, or divine Love, one meditates. Here the profound importance of meditation emerges.

In this cosmic, glowing, vibrant panorama of Being, we may argue about the nature of the One Power, but we cannot argue against its existence within ourselves, immanence, or its existence in the universe outside ourselves, transcendence. In any case, that which is the synthesis or essence of power is God.

Another profound recognition emerges here: the individual discovery of God is a supreme mental act of synthesis, reflecting on the part of man the cosmic act of synthesis which holds creation in its embrace. Thus the process of synthesis, which integrates, unifies, and harmonises, is the right psychological technique for the discovery of God, who is the synthesis of Being. Whether we call the process insight, intuition, revelation, or synthesis, the fact remains that the mental act of comprehension is one of superb integration.

To illustrate: Einstein's formula uniting mass and energy is a synthesis, a comprehensive insight; and indeed all the major hypotheses of science are bold attempts to grasp the nature of Being through some inclusive concept. The Universal Field Theory, now being sought by physicists, would be a still more comprehensive concept which would unify mass, energy, space, time, electricity, magnetism, quanta, and gravitation. The analogy is clear: just as a physicist must perform a supreme mental act of synthesis in order to understand the physical universe, so a meditator must perform a supreme mental act of synthesis in order to comprehend the source of his being, God.

For this reason all analytical modes of observation fail to discover God. Analysis by its inherent process discovers parts, divides every part up into smaller parts, *ad infinitum*. It is not surprising that the sciences of the late nineteenth and early twentieth centuries failed to discover God by analysis, by breaking atoms up into electrons, and so forth. The presupposition here was that God was atomic, or electronic, or whatever; at any rate, the presumption was that, he or the source of being, could be discovered inside some part.

As a single function, analysis is limited. Without the function of synthesis the parts can never be put together again to form a whole. There is a time for analysis to operate, and a time for synthesis to take over. Then what is needed for discovery is that activity of the mind which integrates; the emergence of fundamental theory must come through that creative function of the mind which may be called intuitive grasp.

There is an important mental principle at work here, one fully recognised in the science of meditation. The first steps of meditation are observation and analysis, but the meditator can make no progress to higher and more inclusive levels until he rises to the stage of synthesis, or discernment. This fact will be developed later in the consideration of Patanjali's aphorisms.

To some extent, then, we may understand meditation on the part of man: may we take a bold step and ask if God meditates? And can we comprehend meditation on the part of God?

'God meditated and the worlds were made.' The worlds in their cosmic harmony, the plan, purpose, and perfection of our universe, all exist in their glory in the mind of God as an eternal fact. The solar system is a perfected thought-form conceived and held within the mind of the Logos; and toward this perfection all evolution moves in time and space. Man's meditation, then, on the highest level, is a reflection of God's meditation; and so man is like God when he meditates and when his entire life with all of its activity flows out of his meditation.

Definitions of Man

Before considering the techniques of meditation, it is also important to consider man from a cosmic standpoint which, as we have seen, is always a comprehensive or integrating point of view. Just as it is not possible to understand God without using the mental faculty of synthesis, so it is not possible to understand man without using the same faculty.

God being the synthesis of the macrocosm, man is the synthesis of his microcosm. This is why all the philosophies and technologies that fragmentise man cannot define him. The modern definitions of man fail in so far as they are analytical. Through a breaking down process they produce in him agony and frustration. The dilemma of our time is the dilemma of the analysed, fragmented man. Psychology, technology, medicine, and so forth, all break man up into parts, and all the king's horses and all the king's men of science have failed to put the poor

Humpty Dumpty together again. The world is waiting for some masterly definition of man which will recognise his essential nature as a whole being.

In the forms of meditation outlined by Patanjali in his Sutas, man achieves such a synthesis at his highest point of identification with the One Life. This theme will be developed later in the consideration of Patanjali's aphorisms.

Man may be defined, then, as one who seeks identification with his source and finds his purpose fulfilled when this identification is achieved.

'God meditates and the worlds were made.' Man meditates and his world blends into harmony with the worlds brought forth by God. This is the function of man; this is his cosmic destiny, fulfilled in the end when he takes part in the creative meditation of the cosmic Mind.

The Forms of Meditation

There is a fundamental similarity between the two basic ideas of God and the two major forms of meditation. As we have seen, God may be regarded as:

- (a) The immanent One.
- (b) The transcendent One.

The two great forms of meditation, mystical and occult, reflect these two basic ideas. Thus:

- (a) *Mystical meditation* is directed toward union with the indwelling, immanent God. Its concern is 'the salvation of the soul'.
- (b) *Occult meditation* extends this recognition outward to include the world, proceeding from the Whole to the part, integrating all parts into the Whole. Its concern is the furtherance of the Plan, or the Purpose of the eternal Knower.

When the nature of these two forms of meditation is understood, one may recognise the reason why occult meditation is emerging as an important practice in the lives of disciples in the new age.

Happily, the old dividing lines between the mystic and the occultist are now changing, and their modes of meditation are also being transformed. Indeed, the change is even more radical than has been supposed, for nowa-

days instead of mystics there are scientists, psychologists, psychiatrists, sociologists, and so forth, whose modes of thought are akin to the occult process of meditation, since theirs is a highly developed mental discipline oriented toward the improvement of mankind. Moreover, because their work is free from sectarianism, they often meet the need of humanity more effectively than ever before.

Turning to Patanjali's Sutas, often called 'the Aphorisms of Raja Yoga', we find that it is possible to classify his verses on meditation as follows:

- | | |
|---|---------------------|
| (a) A preliminary presentation of the basic forms of meditation. | Book I, Sutas 17-20 |
| (b) The Direct Way of Attainment through Identification with the Supreme Lord, Ishvara. | " " 23-26 |
| (c) A full presentation of the various forms of meditation. | " " 41-51 |
| (d) Expert forms of meditation for advanced yogins. | Book III. |
| (e) The Stage in which 'The Rain Cloud of Divinity' precipitates its blessed rain. | Book IV, " 29-34 |

As every student knows, the first state of meditation is concentration. The second state occurs when concentration and meditation blend so perfectly that the idea meditated upon occupies the centre of the stage, all other ideas which do not contribute to the meditation-form being kept off-stage until the purpose is fulfilled. When the second state is perfected, the third, called contemplation, may take place.

Because there is no recognised terminology, various authors use their own terms for these stages of meditation. Most translators use 'concentration' for the first state. Some translators use 'meditation', others 'contemplation' for the second state. In the translation here offered, 'meditation' is used for the

Continued on Page 235

Let Livingness Emerge for all to see

by Ian Gordon-Brown

Apart from Christ we know neither what our life nor our death is; we do not know what God is nor what we ourselves are.

Pascal. *Pensées*.

NOW is the time of new life and of beginnings. This is the festival of spring and the living rishi Christ. H.P.B. sums it up in that great statement:

'Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of Spirit, and these three are a trinity, synthesised by life, which pervades them all.'

Life, therefore, is in its essence something which stands behind the highest that we know. And yet it pervades the whole cosmos, including every living particle and cell. Life is a great mystery, and we mostly know it by its effects.

We have been told that as the years go by the memory of Good Friday will fade out of the racial consciousness, and the symbolism of death, with which Easter has been so much linked in the Christian era will give way to the symbolism of resurrection and of livingness.

This will happen because we shall better understand what life is, and because at the same time we shall attain a truer understanding of death. For death and life are simply two complementary parts of one great whole.

We have to ask ourselves: what it is that dies? For life and death are one process. Death, as we know, is a release into greater life. Death and disintegration in nature ever produce the substance needed for a new cycle of manifestation. The cycle of nature, spring, summer, autumn and winter, is the cycle of birth, growth and life, decay and death. Death-life and birth: these are four signs which are signs of birth, of beginnings, of renewed cyclic realisation.

Aries is one of these. Aries is the birthplace of divine ideas, whether these ideas are souls brought into incarnation or whether they are the birth of the ideas of God in the

form of hierarchical Plans to which the initiate or disciple becomes sensitive.

Cancer is 'the birthplace into the life of form'; perhaps we should note these paradoxical words. Leo is the birthplace of the individual, the coming into form of individual self-conscious man. And Capricorn is 'the birthplace of the Christ', the place of the second birth and the scene for the emergence of the fifth kingdom of nature. All Sun Gods and Saviours are born in Capricorn.

So Aries is a sign of death and of birth, and Easter is the festival of the living, risen Christ. The relationships and significances begin to emerge. Death in this instance is by fire, and releases man into 'the centre where the Will of God is known'. And the resulting death is the birth of divine ideas and of the Plan. Esoterically Aries introduces a new cycle. Every year the three major festivals at the times of the Aries, Taurus and Gemini full moons set us again upon our way. And if we grasp the opportunity rightly, we move into a new phase, into a new cycle on a higher turn of the spiral.

It is a truism, of course, to say that death is really an illusion; that life can never die and that consciousness and being exist forever. Death is the experience of every form of life. Note again how we are forced to use paradoxical terminology. The form of the atom dies as it becomes radioactive, and the inner principle of life is released. The plant or tree dies, but the potentiality of life is released with prodigality into the seed. The personality of a man has to die before the living son of mind, the soul, can flower forth in all his glory. And the causal vehicle, the creation of many incarnations of virtue, the body of the soul, has to be burnt up so that the monadic glory may be revealed.

So the Easter story mirrors the life process, death and a new birth into greater life. And there is a sense, too, in which this great initiatory experience of the Christ was a death that released him into the life of 'the Father's house'. Incidentally the three crosses on Calvary symbolise the three signs of death, for Aries is the sign of death on the Cardinal Cross, the cross of divine life; Scorpio is the sign of death on the Fixed Cross of the aspirant and disciple; and Pisces the sign of death on the Mutable Cross, the cross of the matter aspect, or of average humanity.

Life Cannot be Confined

Life, therefore, cannot be confined. Life builds and constructs just for so long as the form is useful. But any form that begins to confine and restrict cannot contain life. The death of the form is then absolutely inevitable. There is neither good nor bad involved here. Life outgrows forms, and that is all there is to it.

Therefore, the white magician always works with the soul within the form. It is this which is energised and stimulated. The death of the form is then the result of growth and more abundant life. The workers on the left-hand path work by the stimulation or the destruction of forms, directly, and as such. There is not only a world of difference in motive but also in focus and direction and technique.

We are moving from an age of authority into an age of experience. On all sides today authority is rejected and, equally, experience is sought.

The search for experience is a search for life. We are all familiar with the triple keynote or description of the life of the man upon the Path. Experiment; Experience; Expression.

Unless one has experienced something one just does not know. Experience, living, vital experience occurs when the reality of life touches the principle of consciousness at any level. One knows when someone talks from living experience, because what they have to say lives. It lives because it is a part of their consciousness. And it is quite possible to know about death without having recollection of previous incarnations or even out-of-

the-body experiences. These actually are comparatively theoretical when compared with what death really is. For true death is the ending of the control of a certain phase of manifestation or consciousness over the indwelling 'I', or self-conscious life. And in this sense all of us can say that we have experienced the true death of certain aspects of our nature. Not so that they are brought under control, but so that control is no longer necessary, for the impulse of life within that particular form has gone, has been transcended.

Experience is, therefore, one of the key concepts governing the life of man today. And I would draw your attention to the fact that today the possibilities of encompassing new, valid and useful experiences are enormously greater than ever before. The potential range of experience open to man is immense.

In the past men tilled the soil, met family responsibilities, went to church, and mostly that was that. It was to be expected, therefore, that the teach-emphasis of the Hierarchy would be through religion and the church. This condition has persisted for so long that the office of World Teacher has come to be solely associated with world religions and the religious department of Hierarchy. Religion has been the only channel through which to reach the consciousness of the human family. Teaching about the meaning of life, the significance of life and experience has had to come through religion.

Perhaps this fact accounts for the somewhat surprised reaction people often give when they hear it said that the religious field will not be Christ's primary teaching channel when he comes again to enunciate what men need to know for life in the Aquarian age.

But while the churches and world religions will continue to function as a major channel for new age teaching, they are far from being the only one today, and in the future other channels may well supersede them.

Significance of Living Experience

Man's living experience is to be found in government, business, education, social work, and in many other ways. Science and psychology interpret the meaning of life and the significance of living experience to many.

Art, music, the drama permit many to live in a way that no other experience makes possible. Television has made current events, life in other parts of the world living in totally and wholly new ways for millions.

The fact that many of these living experiences are predominantly focused on externals is of relatively little consequence. This will change; and the point is the opportunity offered for exploration and understanding of life, life as it is lived, felt, known and suffered, not as it might be learned out of a textbook.

When the Christ, the World Teacher, reappears among men his teaching will relate to life; not to life in any specialised sense, but Life as it actually is in its abundant wholeness. And the teaching he will bring, while it will use the most suitable channels into human consciousness, will give new dimension to our understanding of life.

Christ came before to give us life, and to give it more abundantly. He said that 'I am the way, the truth and the life.' Man has not yet properly understood 'Life' in this context, for Life is the highest aspect.

Life more abundant is not just physical or etheric vitality. Abundant life for each person relates to that aspect of consciousness which is normally just out of reach. The physical vitality which some can demonstrate can result from a deflecting of energy from,

let us say, mental levels where it should operate, down on to the physical where it can be frittered away, that is, if it causes excessive and unnecessary activity.

Easter, the festival of the living risen Christ, is a day on which we recognise the spiritual Hierarchy, guided and directed by the Christ, and we emphasise the nature of God's love. Esoterically the life thread is anchored in the heart, and in our system that predominant quality of life energy is love. Today the livingness that can emerge for all to see is the livingness and radiance of love, the predominant colour and quality of the Hierarchy. Love will not only aid right relations on earth, it will engender a quite new eagerness and zest for life.

Energy, joy, curiosity, eagerness, creativity, positivity, serenity, this livingness that the Christ consciousness can bring, the energy that makes all things new, will have a marvellously transforming effect and influence.

And it will bring man closer to the point where his reaction to life will develop and change. Mind will give place to intuitive recognition, and reason will give place to pure perception, where the thinker and the object of thought become as one, when life speaks to life and is known as one. Then there is no more death, which is another word for separation.

God, Man and Meditation continued from page 232

second state, and 'contemplation' for the third stage. This usage conforms to the practice of Alice A. Bailey in her *Light of the Soul*. Moreover, it finds support in the meaning of the word contemplation as given in *Webster's Unabridged Dictionary*: 'a state of awareness of God's being or presence'.

In brief outline, these are the forms of meditation described by Patanjali in Book I:

CONTEMPLATION

- | | |
|------------------------------------|----------------------|
| 1. Observation or Analysis | <i>Sutras 17; 42</i> |
| 2. Higher Observation or Analysis | <i>43</i> |
| 3. Discernment or Synthesis | <i>17, 44</i> |
| 4. Higher Discernment or Synthesis | <i>44-50</i> |
| 5. Bliss | <i>17</i> |
| 6. Self-realisation | <i>17</i> |

SUPER-CONTEMPLATION

18-20; 51

It is evident, then, that meditation is a great spiritual enterprise. Far from being a way of separation from life, it is in reality a way of inclusiveness, for it reveals ever-progressive cosmic meanings and all life comes within its scope. Whatever meditation may appear to be from the point of view of the beginner, in the end it includes all of one's activities and the 'Rain Cloud of Divinity' drops its blessed rain. Then one blends the two forms of meditation, mystic and occult, and one's life becomes redemptive, blessing the world.

A New Era in World Development*

by Dr. Charles H. Malik

CHARLES HABIB MALIK, former President of the General Assembly, the Security Council and the Economic and Social Council of the United Nations, and former Minister of Foreign Affairs of the Republic of Lebanon, is professor of philosophy at the American University of Beirut. The Charter of the United Nations makes four good points which characterise this Age: there is no mention of the term 'colonies': the notion of human rights and freedoms, and the dignity and worth of the human person is central in the Charter: one of the primary purposes of the United Nations is the development of friendly relations among nations: the United Nations declares that it has or assumes responsibility for the administration of non-self-governing territories.

IT was at the United Nations Conference in San Francisco, 20 years ago, that the whole notion of development, in a sense, began to dawn. Asia and Africa were then almost entirely under colonial rule, and many of the leaders in that great conference spoke and acted under the assumption that colonial rule was eternal. But those of us who came from countries that had attained independence from foreign domination after the First World War rejected that assumption. We argued that we wanted nothing of the language of the Covenant of the League of Nations in the new charter we were elaborating: no such language as 'colonies and territories . . . inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world'; no such language as 'the well-being and development of such peoples form a sacred trust of civilisation'; no such language as 'the tutelage of such peoples should be entrusted to advanced nations'.

The truth was that a new age was already ushered in, of whose import most of us who forgathered there had not the slightest inkling. Four external matters immediately characterised this age: (1) There is no mention whatever of the terms 'colonies' and 'tutelage' in the Charter of the United Nations; on the other hand, these terms exist in the Covenant of the League. (2) The whole notion of human rights and funda-

mental freedoms, and of the dignity and worth of the human person, is central in the Charter of the United Nations; on the other hand, this notion was completely absent from the whole climate of thought of the League. (3) One of the primary purposes of the United Nations is the development of 'friendly relations among nations, based on respect for the principle of equal rights and self-determination of peoples'; on the other hand, self-determination was not so much as mentioned in the Covenant of the League, and this despite the fact that President Wilson was the principal architect of the whole system. (4) A central section of the Charter consists of a declaration regarding non-self-governing territories made by members of the United Nations that have or assume responsibilities for the administration of such territories. The mere use of the phrase 'non-self-governing territories' instead of the term 'colonies' was itself most significant; this means that these territories are to be thought of, not as colonies, but as countries not yet self-governing. In this declaration, these administering members, and this covers all colonial powers, pledged themselves, among other things, 'to ensure . . . the political, economic, social and educational advancement' of these peoples, and this covers all dependent peoples, 'to develop self-government' and 'to assist them in the progressive development of their free political institutions'; on the other hand, the whole colonial system, apart from what the victors had acquired from the vanquished, was abso-

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lutely outside the scope of the League, and such language was wholly foreign to its spirit.

Such, then, were the principal external marks of the new age. Those of us who were immersed in the daily routine of drafting, debating and lobbying little appreciated what we had actually set in motion, or at least what we had managed to codify of the spirit that was already abroad in the world. Such appreciation comes only with the perspective of time. It is only now, with the benefit of 20 years of history behind us, and therefore, 'before' us, that we see what happened. What was enacted here was nothing short of formal recognition by the international community that man is entitled by nature to certain inalienable rights and freedoms, and that these rights include equality, justice and free self-development; moreover, that it was only a matter of time before all peoples, all nations and all cultures would actually exercise these rights, and that in San Francisco the fate of the colonial system was therefore absolutely sealed, in a word, formal recognition of the greatest revolution of our time.

San Francisco did not create this revolution; San Francisco was only the occasion on which it was reflected and noted. And because the noting took place in the most solemn way imaginable, in the Charter of the new world body itself, the United Nations became the most potent vehicle for the channelling and focusing of this greatest revolution of our time: the setting of all humanity on the irreversible path of self-development.

Governing Relations

There is a law that governs relations between the more developed and the less developed regions of the world. These relations are marked by three stages. The first is a relation of colonial domination. Since, however, the human spirit cannot stand domination indefinitely, rebellion ensues. This leads to the second stage, to which I apply the term 'monadic independence'. Here the detached colony wishes to be left all alone. Yet it soon discovers that it needs the more developed world, and so it seeks to enter into new creative relations with it, this time on the basis of equality and mutual respect.

Association between unequals is a false stage, because the more developed tends to dominate and exploit the less. Dissociation into monadic equals is an abstract stage, because the less developed desperately needs the more. And so, reassociation between equals is the third and stable stage, provided the limits of equality are carefully discriminated. Such, then, is the law of development in the relations of the more to the less developed countries of the world.

The first two stages are mostly behind us: colonialism has gone, and so has monadic independence. Our era is entering upon the third stage, in which new associations are developed between equals. But equality here cannot possibly be absolute: it means only sovereign and moral equality. It is mutual respect between the otherwise unequal. For generations and perhaps centuries to come, new creative associations are going to be sought between the countries of Asia, Africa, the Middle East and Latin America, on the one hand, and the more developed countries on the other. Western industry, with all its accumulated science, enterprise, capital and technique, has ahead of it a thousand years, nay, perhaps an eternity, of creative peaceful endeavour in these lands.

Since our primary interest is the truth, we must frankly add that the old notion of 'zones of influence' will reappear in new forms. For we are dealing here with underlying constant factors in the changing relations between cultures and civilisations.

If the Chinese peril should continue to drive Russia and the West into each other's arms, there would be room for some sort of peaceful co-existence and competition between the Soviet Union and the West in all four underdeveloped regions of the world. The character of the co-existence and competition will vary from region to region, depending on considerations of geography, strategy and economic and cultural interests. In all regions, the co-existence will be uneasy and the competition keen, despite the staying hand of the common peril.

Whatever happens between China and Russia, and between Russia and the West, a good deal of southern Asia and the Middle East, and the whole of Africa and Latin America, must remain open to creative association with the West. On a number of

grounds, the West cannot write off this total area, or any considerable part of it, as not vital to its long-range interests. The ultimate considerations of the 'spheres of action' of whole civilisations determine the over-all movements of history.

The Abundant Margin

In its dealings with the developing nations, the West must beware of the awful pitfalls of the abundant margin. A Western industrialised nation with a plentiful economic margin can, in its impatience and enthusiasm, tread upon a dozen helpless countries, and thoughtlessly and without even feeling it destroy their men and their freedoms. People speak of aid with 'no strings attached', but this is hypocritical, for there are always strings, whether crude or subtle, and the more subtle are by far the more dangerous.

Let nations suffer their objective inequalities while they are at least enjoying the juridical equality of freedom and independence. It may take them a generation or a century or even more, but sooner or later the truth will sober them. Then they will come back to you, penitent and seeking. It is good to keep people from mischief, as it were, by turning their attention to the great tasks of internal economic development. But to make them also wrestle with themselves morally, intellectually, spiritually, is a far deeper and truer and surer way of keeping them from mischief.

To arouse their desire, to awaken their concupiscence, with the necessary curbs and checks and controls, and then turn around and say: 'Well, the only thing to keep the lid down, to prevent the cauldron from boiling over, is strong, dictatorial government', is this the best you can do? This is something that will stifle every breath of individuality and freedom.

Freedom in every sense of the term, especially in the personal, spiritual sense, is being overcome by unfreedom in these lands, and the fault is entirely the West's. There are countries where the mind is absolutely terrorised against standing up for man and truth and freedom. The themes of freedom are becoming gradually lost to the intellectual classes, the teachers, the students, the

thinkers, the poets. To suppose that all you need is to make sure of the Army and a few decadent leaders is a pathetic illusion.

You in the West should encourage the growth of the middle class everywhere, and wherever such a class has already struck deep roots, you should by no means compete with others in liquidating it. Do not concede your opponent's point too soon by telling him that the only difference between him and you is that whereas he wants progress and development by revolution and force, you want them by evolution and peace. The real difference is not in the method of reaching the end, but in the character of the end itself; the kind of man and spirit and civilisation that will then emerge.

In the years ahead, the underdeveloped world is going to judge the West principally by what it does with its leisure. With the help of the marvels of automation and nuclear energy, Western society is going to enjoy more and more free time. General David Sarnoff has even predicted that in the coming century the 2-hour working day is a virtual certainty. Since science can lick every aspect of the population problem, the issue of the population explosion is not a scientific or technological one, but one that is political and spiritual.

You in the West talk about man and his freedom, about truth and reason, about God and the spirit, in muffled voices. This must mean either that you do not think these things are important, and there you are wrong, or that you are already won over to the other side, the side that denies them altogether.

We read in one of the fundamental documents of the Western world: 'The poor have the gospel preached to them' (*Matt. 11:5*). You must preach some kind of gospel to the poor. You do not love them or serve them if all you tell them is that they are going to be rich, when you know they are not. It is good to inject hope into them, but it must be a grounded hope; it must not be hope nursed on falsehood. Still less must it be hope based on the fact that you do not want to be bothered by them and so shove them

off to live on dreams and will-o'-the-wisps. Since in many cases the material hope is illusory, you are compelled to fall back on some moral-spiritual gospel, provided it too is not false and illusory. You ask them to feed on their native resources; but what if their nationalism and their native resources are not satisfying? After all, it was you who first aroused material desire in them when they were tolerably happy without it. Since neither you nor they can satisfy it, is it not incumbent on you to provide them with something that will satisfy what must otherwise forever remain unsatisfied in them?

Here both your faith and your knowledge are under trial. Do you believe in some spiritual-human message, real, practical, dependable? Do you know in your own life a real spiritual order, so that when you talk to these unhappy people you talk to them from knowledge and not just from wishing and dreaming?

A Real Gospel

If you love the poor, if you care for them, and there are poor and poor, you must search for some kind of real gospel to preach to them; unless you yourself are the dupe of some abstract theory, under whose shadow you conveniently flee from facing your immediate human responsibilities toward them. I beg the West to articulate such a spiritual gospel, one that will allow full scope for the material gospel without losing itself in it. The spirit is original and independent, and I beg you never to lose sight of the fact that all the full stomachs, all the high standards of living, all the development in the world cannot by themselves make one man honest, or magnanimous, or grand, or sincere, or pure, or forgiving, or humble, or loving, or happy, or self-sacrificing. The spirit, I repeat, is original and independent. It is also creative.

The most important principle of the new association is to make the underdeveloped countries feel in truth that they belong. It is not a matter of giving, nor a matter of taking, nor even a matter of giving and taking: it is a matter of belonging. The developing countries must feel that they belong to humanity, that they have a part, indeed an honourable and important part, to play in the drama of being. As soon as man

suspects that something of transcendent importance is going on somewhere, which he cannot appreciate or understand or take part in or enact himself, from which he is debarred in principle, the spirit is soured at the core. Man must feel that he belongs. This is a task that will tax the powers of the highest statesmanship, the highest thought and the deepest spirit. But it is a task that must and can be done.

The evil of the colonial system is not so much its exploitation as its immoral treatment of peoples as inferior, as not belonging. The feeling was soon strangely induced in them, so that they believed their masters and began to look upon themselves as not belonging. This is all false, all untrue. Man essentially belongs. The underdeveloped peoples would put up with any suffering, any inequality, any task assigned to them, if only they believed that they belonged. Part of the genius of communism is precisely its ability to include them, to make them feel they belong.

Under the spirit of including them, of giving them the sense of belonging, of taking them into communion, you can turn to the citizen of the underdeveloped nation and address him as follows, and, with a twinkle in his eye, he will understand you perfectly, without the slightest resentment: 'You have every right to be independent and every right to develop yourself in freedom. But you must acknowledge that you are not really independent of others and you cannot develop yourself alone. The more fortunate peoples, more fortunate physically, naturally, scientifically, culturally, spiritually, are themselves the bearers of history, destiny and creativity. You are a very nice fellow and all that, but ultimate responsibility before time and eternity resides more in these peoples than in you. You resent the phrase "the sacred trust of civilisation" being used concerning you in the Covenant of the League of Nations, and if these peoples used this phrase with a sense of pride and superiority, they would be wrong, and some day they would suffer retribution for it. But it is a fact that you do constitute a 'sacred trust' precisely for these peoples. Nothing is more obvious than that you cannot be independent

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Automation and Cosmic Law

by Elizabeth Irene Thompson

If man works in harmony and unity with his mechanical aids, he will then learn to use his new found leisure to increase his natural creative genius and inner resourcefulness.

WE are told that 'social change is a change from one order of magnitude to another, one process to another.' In other words, social change, as represented in the growth, evolution and expansion of human contacts and relationships, from the naïve, provincial neighbourhood consciousness into the cosmopolitan, sophisticated and international consciousness, involves a change in the technique of living. The small, the mean, the petty, the selfish and intolerant traits of character must give way to the wide, the fine, the inclusive, the generous, and the tolerant qualities of the good neighbour, who realises that all persons are human beings first. The fact that they are British, French, German, Scandinavian, Irish, Hindu, Jew, Slav, black, red, brown, yellow, white, is merely incidental. On this common basis, we proceed to find human unity and harmony as opposed to un-human discord and separativeness.

From the individual standpoint, growth is comparable to that of the traffic expert, who as a boy played with his toy electric trains on the floor of his nursery, and as a man, directs the operation of numberless trains which carry millions of passengers and tons of freight with speed, precision and safety over a transcontinental system. In a cycle that preceded the railroad train, the grandfather of the traffic expert journeyed by horseback and stage-coach over the same country and terrain now traversed by gleaming steel rails. In a cycle soon to come,* the traffic expert's grandson will fly over the same territory at hundreds of miles an hour in an airplane guided by a radio beam.

When the wizardry of mechanics made automotive mass-production possible, the United States entered upon a new stage of

evolution in human relations. Industry has now arrived at the paradoxical point at which the faster it produces, the fewer human-being hours of labour are needed. The trained rhythm and skill of movement has eliminated reduplication of effort and has displaced the untrained 'main strength and awkwardness' and slow mental grasp of the non-machine era. This amazing industrial revolution has vastly altered our material civilisation. It has raised our standard of living until it surpasses that of former kings and queens. The common man of today enjoys comforts and services that formerly were only possible to him who had many servants. But in all this process the causal impulse is returning upon itself. For in keeping with the normal motion of all cosmic vorticular whorls, this same causal impulse which reduces the number of hours necessary for human production, has likewise reduced the number of employees with its consequent unemployment problems. Man is painfully beginning to learn that he can have anything he wants, provided he is willing to take what goes with it.

Man wanted machines to make his work easier. The devising and making of machines passed from being a favourite indoor sport into an obsession. Competition was rife, and rivalry to see who could make the most practical and efficient machine became the order of the day. As a result, machines have multiplied until they run the man, monopolise his manual dexterity, and stultify his mental originality, rather than increasing his natural creative genius and stimulating his inner resourcefulness.

This all indicates that a completely new outlook has come into being without any previous precedent. It necessitates an entire reorganisation of method in the technique of

* Written in the 1930's (in collaboration with Sigmund Lowe).

living in a mechanised state. The American people, as well as the rest of the world, must be quickly and accurately educated to recognise that the problem before them is a technical necessity rather than a political debacle. As a technical problem it requires the knowledge and fact-finding of the physical scientist rather than political theorising. The facts having once been assembled by the physicist, his technical methods must then be employed to draw conclusions that are accurate in their deductions and which also indicate the prophylaxis. In this manner only can the outmoded and antiquated stage-coach be metamorphosed into an airplane, in keeping with the increasingly rapid tempo of the 20th Century, which is already in the first stage of preparation for the establishment of the Aquarian age.

The more speedily America discards her petty politicians, discontinues booming incompetent favourite-sons, relegates her unprincipled grafters to the mourners' bench, repudiates the labels of political parties, and bestirs herself to seek out and draft into service the best technicians of industry and technological schools, and sends to Washington a delegation of men trained in solving problems peculiar to production and distribution of commodities with the highest maximum of quality and quantity combined with minimum of extravagance, waste, or delay in reaching the hands of the consumer, that day will see the country well on its way for its exodus from the limitations of poverty, unemployment, crime and insanity.

Drastic and Radical Decisions

America, and the world, has arrived at a point in her destiny where it is necessary to make some drastic and radical decisions, if the country is not to be plunged into an abyss of suffering and ignorance that always follows revolution. A sweeping reform of administrative methods of production and distribution for the benefit of the consumer and not for the profiteer, is in order. In the set-up of a technical operation of the affairs of the country, archaic concepts of ownership, value, interest, taxes, price or profit would require a drastic revision and re-evaluation. Theoretically, at least, no

individual should have any more of this world's goods than he can advantageously or constructively utilise.

The nation as a whole cannot afford to commit itself to any policy that requires the perpetuation of the superstitions and beliefs that are hold-overs of the age of Aries as well as those of Pisces, through which we have just passed and which is now slowly receding below the horizon.

The problems facing the American nation today are of a new order. There is no precedent in all history to be cited as a guide to their solution. The physicist, technologist, mechanic and laboratory research worker should be summoned to the first line of defence. These, because of their precise methodology of ascertaining facts, together with the psychiatrist and psychologist, are the technically trained men and women who should step forth from their obscurity among the masses, and become the colonels of a vast peace-time army of heterogeneous industrial workers. They are the ones best qualified to become the administrators and executives to unify this army into a homogeneous, composite, continental and national organisation.

These leaders must have a clear understanding that the *force-energy-power* of the machine and the *force-action-expression* of the man, are but two phases of one spontaneous universal cosmic force. The Hebrews of the age of Aries personified this force and called it Jehova-God. Philosophy names it 'Principle', observes how it works under Law, and finds that there is no flaw in the adjustment of the operating mechanism from atom to sun. All is order, attraction, harmony. The frictionless silence of perfect at-one-ment or unity.

The energy and power of the machine coherently unified with or geared to the intelligent action and expression of man becomes an impregnable bulwark of security. It is the means whereby man may enjoy the luxury and comfort of many conveniences equivalent to the service previously rendered by slaves in a non-machine day. If these two phases of cosmic force, focused independently as machine and man, are kept separate

and opposed to each other, they will repel, destroy and nullify the potential good peculiar to each,

We now have the most favourable condition ever known in which to develop the superman and superwoman, the ideal of all ages. With fewer human-being hours required to secure the vouchers-of-energy-units (certificates of work performed) that will provide for his elementary requirements of food, clothing, shelter, transportation and recreation, our new-age man will have abundant leisure to cultivate all the aesthetic arts according to his pleasure. Physical perfection, mental qualifications, spiritual receptivity and attainment are all to be had for the taking. The storehouse is filled to repletion for all who will comply with the requirements.

Though it is clearly indicated that man lives in a cosmos that functions under absolute law, it is not our intention to convey the impression of a mechanistic universe. The fact that all about is the visual evidence of the constant energising of substance by consciousness, saves our environment from the accusation of mechanical nescience. The universe in which we live is self-generating, self-perpetuating, self-rejuvenating, self-renewing. It is alive as a whole and in all its parts. Every atom is a minute embodiment of intelligence. And there is the same vital co-operation between the parts composing the whole as is evident in the articulations of the human body. A mechanised state can only be a success to the degree that the human-being cells composing it emulate this voluntary co-operation which can be witnessed daily in the open book of nature by him who is willing to observe.

The day of the ruthless, rugged individualist, who exploits his fellowman for profit, is closed. Co-operation is the watchword of the new order of secular ethics. Co-operation is the new technique of living in the mechanised state. The earth is a storehouse of abundance sufficient for all needs, when wisely and justly administered for the good of all and not for the gain of the few.

A New Era in World Development

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of Europe, Russia and America, and that you cannot develop yourself without them. This raises tremendous issues of responsibility both for you and for them. For them, because they must pray that they be worthy of the wonderful blessings of which they are the custodians. And for you, because there are limits to how much you can envy them, or hate them, or wish them ill, or play them off against each other'.

The heart of man craves rest and peace even more than motion and development, the rest and peace of fellowship. In fact, all development is in order to land him ultimately there. Imagine then perfect love, perfect trust, perfect power, perfect fellowship, perfect understanding, perfect warmth of intimacy and belonging, and you have already entered into life eternal. I assure you man does not want more than that. Give him that, and he does not mind death itself. Only the lonely fears death; not the beloved. When you insist on development and progress, it is presumably because you cannot assure him of love and fellowship and forgiveness. Man says: If only I am understood, if only I am trusted, if only I have a friend, if only I am given a chance, if only I have a lover, if only I can love myself. This is all that the underdeveloped countries are saying, in the end. Provide them, then, with conditions of love and trust, and together with them you can develop their immense resources for all the time to come and together with them you can go home and sleep in peace.

Co-operating with the Christ

by Foster Bailey

Disciples should contact other world servers in an effort to stimulate them to search for more effective spiritual trends in world salvage. Advanced disciples, stimulated by Hierarchy, should make more understanding use of the spiritual will.

THE number of praiseworthy and constructive activities now being implemented by groups and by individuals in all parts of the world has greatly increased in recent years. Thousands of men and women of goodwill are active who not long since were not so. The spiritual energy of the will-to-good is more abundant and the resulting expression of goodwill is world-wide. At long last goodwill is being recognised as practical and as a saving force.

That we are still faced with bitter hatreds, ruthless selfishness, injustice and violence is true but this is not in fact a growing characteristic of the human family, while goodwill is. We are appalled at social evils because we are more aware of them and their effects are more obvious. Perhaps the most basic blockage to spiritual progress today is the fact that a very high percentage of our citizens are still refusing to accept personal responsibility.

Goodwill is the main type of energy used by the new group of world servers. In their function as bridge builders between Hierarchy and humanity, the disciples of the world in the group are using this energy with increasing effectiveness. The entire field of hierarchical action in aid of humanity is characterised by goodwill since goodwill is an effect of the increasing will-to-good as expressed in Shamballa and the will-to-good is proclaimed to be 'essential love'. As active men of goodwill we are, therefore, increasingly in tune with the most powerful spiritual influences now available.

Much of the resulting goodwill action is an expression of the innate goodness of those people whose hearts are touched by world need. This constitutes definite response to

hierarchical effort on our behalf. But the great majority of men of goodwill do not even know of the existence of the Occult Hierarchy of the planet. Those who do know are loosely classed as esotericists and for some of us this is our chosen field of service.

It is for us, therefore, to seek diligently for more knowledge and deeper understanding of hierarchical purposes and particularly of the spiritual trends emerging now so rapidly among men which are specifically hierarchical efforts. It is fine indeed to do good things which aid our fellowmen. It is better still to be able to channel our goodwill action into those projects which are definite expressions of hierarchical purpose. To live unselfish, constructive lives is foundational and essential but we can go further and be more useful if we will. How then shall we go about it?

The Christ has need not only of more active men of goodwill but of co-operators with him in his present action. There is need today for intelligent disciples who know more surely about hierarchical action and what is involved in the developing Plan for humanity in the coming new era. This is a big order, a thrilling challenge and a real possibility. It is to be welcomed.

There are certain effective actions open to all of us. We can increase our contacts with other men of goodwill; stimulating them and ourselves to search for more basic and more effective spiritual trends in world salvage. We can wilfully expand our vision and our consciousness to world-wide significances and organised action, realising that for every one world-acting disciple, there are dozens, even hundreds of disciples whose effort is local and unnecessarily limited. Deliberately

choosing the wider field is a good first step and does not imply dilution and less usefulness. We only think it might because at first it seems less definite.

Greatest Immediate Asset

Our greatest immediate asset is the availability of much teaching in book form about the Hierarchy and its work. Re-reading with much pondering and in less hurry will bear real fruit in stimulating our own minds. What we read even a few years ago about Shamballa and its relation to Hierarchy if now re-read thoughtfully, means so much more that we are startled at its significances.

But most of all the perfecting of our mastery of occult meditation is the key to wisdom in spiritual understanding. It is in the light of the soul that we must progress and we can increase our skill in using our minds to touch the lighted area of soul life by more focused attention and sharpness in our daily meditations. Some of us slack off a little at times. Some, also having had a touch of soul potency, feel a bit complacent. If we are not capable of sustained, ever present effort, we short circuit our own souls.

Study, meditation and increased action are the three essential keys to discipleship progress on the Path. This is not new news, but it is good news, for that Path is open to all of us now as it was of old. We can indeed be of good cheer as we refocus our lives in a new effort to be real co-operators with the Christ in his current action in our behalf.

As we press on we realise that we are not as eager to be a big toad in a small puddle as we used to be but find greater joy in being even a very little toad in the biggest puddle we can get into. There is need for a higher percentage of esoteric disciples who have increasing world vision and who aid where they can in action for the good of all men everywhere in the world. If this seems too big a puddle at least we can stick a toe in and test the temperature.

We have learned in our reading that in very recent times the Hierarchy has been reorganised in certain ways. Heretofore the receptivity to impression from Shamballa has

been limited to the Christ and a few most advanced members. Now it is more general throughout the entire body and this is one of the aspects of the new co-ordinated action between the seven major Ashrams. Their community of vision and co-operative drive is increased. Also, new ashrams have been and are being formed. This is eloquent of increased hierarchical action in human affairs. The entire Hierarchy is more stimulated by and responsive to the 'Will of God' through Shamballa than ever before. One result is the increased understanding and use of the spiritual will by advanced disciples everywhere. This new potency in service is available to all of us.

The most important re-orientation in the Hierarchy is the united focus on preparation for the reappearance of the Christ among men. Gradually this new increased focus is creating an influence so strong that it is increasing the vision and action of senior disciples everywhere. This will spread to all disciples in their many grades and ultimately to all men of goodwill everywhere. We should have the courage to open ourselves to this new hierarchical influence intelligently and daringly. We are spiritual pioneers and should act that way. It is exhilarating, even exciting. There is joy in it and greatly increased usefulness. A disciple who is a co-operator with the Christ is not eager to protect himself from error. It is far better to go all out for a year on some spiritual project and then realise that we might have been wiser than to shrink from the possibility of being partly wrong. Our mistakes hurt our pride, but much less else than we fear. A real disciple is willing and sometimes eager to take a chance in spiritual work. Discipleship is hard work but it can also be fun. The higher the hurdles the lighter we should sit in the saddle.

We have been admonished in times past not to be hearers of the word only, but to be doers also. Now we are admonished not to be doers only but to be co-operators with the Christ also. Thus we can become part of the now forming inner group which has been called 'Christ's own people'. This special group, in training now are the spiritual shock troops of the coming Aquarian age.

POINTS OF THE COMPASS

by Blodwen Davies

VIII. The Immaculate Grail

The mysteries of Stonehenge, the Grail and the Virgin Mother can all be explained in the symbolism of the Ancient Wisdom.

THROUGHOUT human history there were held before man's developing consciousness symbols which fixed in his mind and memory the idea of interaction between the seen and the unseen, physical and spiritual, the human and the divine. Cycles of legends like those of the Labours of Hercules and the Adventures of King Arthur and the Knights of the Round Table have survived in our world mythology.

It may seem strange that at this peak of human achievement, the age of the atom, we delve into prehistory and archaeologically unearth mysteries that challenge human imagination. The Grail, the Chalice, the Cup, the Cauldron, the Ship, have all come into current thought again and new books are appearing from generally unrelated researchers and writers, each exploring prehistory and symbolism and each driven by his or her own lonely impulses to bring into modern thought tantalising ideas demanding exploration.

We suddenly realise that here and there all over the world, many thousands of years ago men with highly technical knowledge and unexplained powers were producing arts, sciences and philosophies which emerge out of the darkness of great antiquity to challenge the very bases of modern thought. We find ourselves wrangling over the meaning of the heelstone at Stonehenge and an altar stone in the midst of a mathematical mystery in stone; we puzzle over the great Somerset Zodiac, are startled by the discoveries of ancient and unknown civilisations in the heart of Africa. And we find that the teachers of these past cultures usually bore names, like that of the Druids, which means Truth. We call what we know of this mystery and knowledge of antiquity The Ageless Wisdom.

Among the recent books is one called *The Ancient Secret* by Flavia Anderson. She seems to have had the help of many scholars in her researches. It is a fascinating book that evokes both imagination and intuition. It relates to some of the problems of teaching the Ageless Wisdom in its modern forms.

In meditation literature relating to the network of 'light triangles' being created within the outer physical world are the words 'transforming the planetary etheric body to receive and circulate the energies of the soul and the Triad'. In the light of this objective we can think about the meaning of all the containing symbols in the Mysteries and the Gnostic schools, such as the Grail, the Chalice, the Cup, the Cauldron, the Ship, and so on. To this day we call the body of the church the nave. Man is now conscious of his self-evolution and he can go no farther unless he undertakes to create by his own efforts, the grail, the etheric vehicle, which can receive the soul and the fiery energies of the Triad.

In his book, *Telepathy and the Etheric Vehicle*, the Master Djwhal Khul throws light into this area. One of the obligations of the serious student is to examine and make known this fact of the etheric vehicle. Science is already ahead of us in testifying to the realm of energy and the electrical nature of man. Science outruns esotericism in recognising energy as the dominant factor in all form expression. There is nothing in manifestation without an etheric form. Demonstration that light and matter are synonymous is also the gift of science.

The etheric body in man is an expression of the dominant energy to which a man orients himself. The etheric body is subject to ceaseless change. It is composed of interlocking and circulating lines of force related

to seven focal centres. Each centre is related to a type of energy. When any centre is sensitive to the type of energy related to it, then the centre responds and is vibrant. It then becomes a controlling factor in the life of the personality. The physical body is held together by and expresses the energies which compose the etheric body. This is the workshop of evolution and the master of the workshop is the man himself. He can do as little or as much towards the perfecting of the etheric body as he chooses to do. The master workman in time produces what we might call the *Immaculate Grail*, the receptacle which provides a place in the life of the individual for the energies of the ancient, wise and creative soul. The soul-dominated personality is then able and ready to serve the evolution of human consciousness and human society. The physical body is a kind of automaton carrying out the intentions of the soul. Soul and body each has its purpose, the one subjective and the other objective.

Modern available teaching on the etheric body and its purpose lies a long way from the symbolism by which in past millenniums the Teachers of humanity tried to implant the idea of the immaculate vehicle into which the soul, nearing the end of its long evolutionary journey, can at last make conscious and uninterrupted contact with the physical world. With this in mind it will be easier to understand what lies behind the very long and varied versions of the search for the Grail.

The Ancient Secret is built upon the idea that the Grail symbolism is related to the idea of the Virgin Mother, or virgin matter. The etheric body symbolises matter made immaculate or virgin by the self-effort of the personality. There is a very old gnostic legend which tells of Christ discovering a harlot in an inn and by his teaching transforming her into a virgin. Throughout prehistory there have been a duality of women in relation to the wisdom teaching: the harlot and the virgin. In the Christian movement they are Mary Magdalene and Mary the Mother.

Neith can be traced back seven thousand years. Her festival is still celebrated as

Candlemas in the Roman church, now a service of purification of the Virgin Mary. Mary was not recognised in the symbolism of the Virgin Mother until 431 A.D. It was 1855 before the dogma of the virgin birth was ratified by the Vatican. Through all our misconceptions a glimpse back to Neith gives a clue to the meaning. Neith as a female god was thought to be 'the only god without form or sex, who gave birth to itself and without fecundation, is adored under the form of the Virgin Mother, having given birth to God'.

Flavia Anderson's theory of the meaning of the Grail is based on ceremonies which continued from antiquity into the early Christian age.

The discovery of crystal, abundant in the Alps, gave rise to the idea that it was petrified ice. It was known, as was amber, to the Celts as *glæs*. Probably before the discovery of glassmaking, crystal was made into spheres or egg-shaped forms, and used as a symbol of initiation. The idea of a Druidic egg is found frequently in writings about the Druids, and sometimes they were enclosed in metal serpents. Since the auric body is egg shaped, there may have been a relationship between the crystal or glass egg and the processes of initiations in the Mysteries. Certainly the eggs indicated the spiritual status of the Druid or Teacher. It is believed that Glastonbury had its name from something like 'The Fort of The Glass'. *Glæs* pertained to symbolic things of natural minerals. When glass was made for use as in windows, the word of origin was *wyder* or *wydrin*. Windows were openings in temples and churches through which light poured.

Glass Spheres

Flavia Anderson writes of the time when blown glass was made into spheres which could be filled with water and then sealed. These served in place of the earlier and rare pieces of crystal. Her theory is that these water-filled glass spheres were used in ceremonies at dawn at the solstice to focus a ray of light so as to create a spark in prepared tinder on an altar; and later to light a candle. It symbolised the creation of life without any intermediary. Probably in time the great rose windows in cathedrals took

the place of the crystal or glass sphere. The idea is supported by A. E. Waite who writes, in *Amulets and Talismans*: 'Crystal was held in high esteem by early Christians who regarded it as the symbol of the Immaculate Conception'. Since the early Christians were so often Gnostics the transmission of earlier Mystery teachings is quite natural.

But why is this issue of the Virgin Mother cropping up in so many unexpected places?

There are clues in D.K.'s writings. In *A Treatise on Cosmic Fire* he says, in writing of devas and energy: 'When we consider the etheric levels of the physical plane we are dealing with . . . the . . . true form . . . and approaching the solution of . . . the Mother'. In another place D.K. says that the causal body is the correspondence in the monadic manifestation of the heart centre. 'It is a flaming wheel of fire within the monadic auric egg'. With the Druids and early Christian Gnostics, the egg was the symbol of immortality and rebirth. The undulating serpent was the symbol of evolution through cycles of time. The unknown mound builders of America left us a great writhing serpent with its tail in a spiral and issuing from its mouth an enormous egg.

So when Druidism accepted the new Christian Mystery, many Celtic Christians, some of them formerly Druids, actually taught in Rome as well as in northern Europe. There is something highly significant in the tradition that the Archdruid gave his 'egg and cauldron' to the new Christian school at Glastonbury. The Druidic cauldron is synonymous with the Grail, and signified the continuity between the ancient mystery and the new mystery. The crystal ball is a figure of speech today usually scornful, in dismissing prophetic ideas.

Many crystal balls have been found in many parts of Europe, apparently regarded as symbols of authority. Flavia Anderson

uses an illustration of a Scottish crystal relic.

Sacred fire was also associated with the solstices. And the winter solstice is our Christmas season. The zodiacal sign on the horizon at the time of the winter solstice is Virgo; there are more than a score of religions whose sun god was born at this point and was 'born of a virgin'. This was the time of the ritual of the lighting of the solstitial fire on the altar with the burning glass. Flavia Anderson supports her theory with the fact that there have been laboratory fires because a glass bottle filled with liquid has been left standing in the sunlight.

Prof. Hawkins, writing about his researches into the meaning of Stonehenge as an observatory says that his computer experiments 'solidly established' that every alignment was significant, deliberate, and basic in the construction. Stonehenge, he writes, lived by the sun and moon. Bernouilli's theorem of probability indicates that there is 'less than one chance in a hundred million that this could happen without a prearranged design'. He proved that the sun at the winter solstice rose over the heelstone. Through the television screen millions saw it happen on a magnificent documentary.

We know that Stonehenge is nearly four thousand years old. Perhaps now some thought should be given to the theory that there was a burning glass on the heelstone and tinder on the altar stone. The tinder may have been a little pine tree, the Tree of Life. The mathematical genius that went into the building of Stonehenge was quite capable of using a burning glass in the sacred rituals of Virgo.

References:

- The Ancient Secret*, Flavia Anderson.
- Telepathy and The Etheric Vehicle*, Alice A. Bailey.
- The Secret of Stonehenge*, Gerald S. Hawkins in *Harper's Magazine*, June, 1964.
- Saturday Review*, October 3, 1964.

Consciousness is a singular, of which there is no plural.

SCHRÖDINGER

International Co-operation --

Man's New Dimension*

by Gabriel-Marie d'Arboussier

MANKIND, it is said, sets itself only problems which it is capable of solving and this thought inspires in each of us the confidence to face the world and our destiny, which so often appear menacing and precarious. There is no longer any doubt today that the history of man must be seen as the history of his ability to become more and more the master of his fate, in the face of the natural forces and the forces of civilisation which he has himself created, human demography, means of communication, utilisation of energy, social structures, and ideals of all kinds . . .

It is for us, to see that everything man knows, that is to say, everything man can do, no longer conflicts with what he is, but allows his being to grow to fit the dimensions of his world. That is why I, myself, wish to regard international co-operation as man's new dimension. For man's new dimension is no longer that of the individual or the particular moment, or even that of the nation, at a specific point in a temporal process; his dimension is that of the world and of the conquest of time.

The great movements that are sweeping our world along are therefore forcing man, in order to avoid destruction, to exercise his power on a world scale to master the future, and even the past, by abolishing or redeeming it. This is the noble task of the men of this century, and this is the real meaning of international co-operation, man's new dimension . . .

But I feel that up to now we have not made a clear enough distinction between causes of and the reasons for this revolution called international co-operation, and the fields in which it has occurred. The causes of co-operation lie in the trend towards the universalisation of all problems and all institutions; the reasons for it are human solidarity, on the one hand, and the need for technical mastery, on the other, which forces men to unite in order to deal with nature and society.

But to this dual conception of co-operation prompted by human solidarity and co-opera-

tion for technical mastery must now be added the idea of co-operation necessitated by man's new world dimension, with different aspects corresponding to the great movements that have completely changed the material, political and cultural life and the ideologies of mankind.

I feel, therefore, that the basic reason for international co-operation in our times is to be found in our need to react on a world scale to the world-wide forces which are acting simultaneously on all men and all nations. But whatever the causes and reasons which have led to and now form the basis of international co-operation, there are four essential spheres in which we can and must co-operate. These are the economic sphere, the political sphere, the sphere of culture, science and the arts, and the sphere of ideals, in which the conflicts have been so dramatic in the history of mankind . . . The division of the world into blocs of rival Powers has so dominated the history of mankind that instead of seeing that which unites the peoples of the world, our first impulse is to classify them according to their differences. Upon the division between East and West, a division between Powers having the same degree of technical development but different ideologies, there has now been superimposed the division between North and South, which would separate groups showing unequal degrees of technical development.

But it is not surprising that the Land of the Rising Sun should form part of the Western group, and that Peking should be on the same latitude as New York?

Man is truly a being endowed with imagination, but it is for us to use that supreme faculty in order to unite, and not to divide.

We must, of course, be aware of our diversity, even of our differences, but how much stronger must our awareness of our unity be. Fortunately, that awareness is becoming ever deeper, in every nation, every continent, and in the whole world . . .

* Part of a lecture given by Mr. d'Arboussier (of Senegal) at the United Nations for International Co-operation Year.

A Meditation on the 'Journal of a Soul, Pope John XXIII'

by Joyce Green

'I am determined to give myself no peace until I can truly say I am absorbed into the Heart of Jesus.'

THE student of the nature of esotericism cannot but be fascinated by these notes, extending over 67 years, on the path of spiritual unfoldment, a path which led the simple boy seminarist from the foot-hills of Northern Italy to the throne of 'the servant of the servants of God', as he loved to describe himself. As Pope John XXIII, in the short space of less than five years, he was to make an unforgettable and decisive impression on the development not only of Christian history but on that of world religion as a whole. He lifted an overwhelming burden of theological sin from the bowed shoulders of his people, and in doing so released them into an expanding freedom of heart and mind which has already given them wider opportunities to accept a greater share of responsibility for the life of his Church. Out of this has grown a reappraisal and a fresh and more co-operative approach to the problems of the entire human family of nations.

Angelo Roncalli was born on the 25th of November, 1881, a Sagittarian 'one-pointed' personality with possibly Gemini rising since he describes June, the month dedicated to the devotion of the Sacred Heart, as 'my own month' and as the 'month of love', the unifying love of the selfless heart which was perhaps the secret of his life. As he says himself, his worship of the Sacred Heart of Jesus grew with him all his days and he desired it to be the measure of all his spiritual progress.

It is interesting that in his early years as a seminarist and as a young priest he appears

to be establishing an unconscious relationship with the Master Jesus towards whom so many of his inner conversations and resolutions are directed. He ardently longs for 'the spirit of union with Jesus, the spirit of recollection in his Heart'. Eight years after his ordination in 1904 he became a member of the Congregation of the Priests of the Sacred Heart, and in 1919 when his main task was the apostolate among students he says that to succeed in this mission he will recognise no other school than that of the divine Heart of Jesus. Again and again he proclaims his attachment to the 'School of Jesus' where the two chief subjects taught are humility and love, qualities upon which he based his way of life, and out of which came the inspiration for his episcopal motto: 'Obedience and Peace'.

As with every aspirant to discipleship the early years are full of his struggle for recollecteness. His gay, happy, sociable nature, his warm interest in all that was happening around him, made it very difficult indeed for him to 'guard against untimely thoughts and intrusive distractions' during his spiritual training. 'The whole day long I did nothing but remind myself that this was a day of recollection.' In this connection he placed great confidence in the power of 'very frequent' invocations to help him to 'stay more closely united with God'. He sees them as the arrows of love which will pierce the Sacred Heart and release a flood of Christian charity. 'I am determined to give myself no peace until I can truly say I am absorbed into the Heart of Jesus.' Later on the long ceaseless effort to make himself holy became

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'a serene and tranquil preoccupation, not wearisome and overmastering'.

Preoccupation with Death

All through the *Journal* runs a thread of preoccupation with death and punishment for sin, a subject on which the Church of Rome has always had much to say, and one on which the faithful are reared from earliest youth. In this Pope John was very much a child of his time, though in his last years the idea of future suffering was transmuted into the deliberate taking up of the sacrificial Cross. The plea for a happy death is a daily prayer, though the emphasis on eternal retribution is becoming less oppressive now that so many souls are less willing to concede the Will of God as inscrutable and unrelenting. The young Father Roncalli recognised this 'wind of Modernism' as 'blowing very strongly and more widely than seems at first sight', though in 1910 he was still too inexperienced to regard it as anything but a devastating whirlwind from which he was thankful to be preserved. However his thoughts on death are illuminating in that they suggest the need for a healthy attitude to its inevitability; it should not be ignored almost altogether until we are compelled to face it, pushed under the carpet with those other once-forbidden subjects, sex and money. If people were accustomed to the prospect of death without the fear of the unknown which all too often goes with it, then they might even begin to plan a little for the expanding future. Thus would death be seen only as a temporary door into the continuing adventure of life, and the note of synthesis and triumph ring out across the world. Death must be mentally understood before mankind can claim liberation from the cloud which now hangs over it.

In 1925 Father Roncalli was consecrated Archbishop of Areopolis and sent to Bulgaria as Papal Representative, and later as Archbishop of Mesembria to Turkey and Greece. Now began for him perhaps what were to symbolise the years in the wilderness, twenty years of difficulty and frustration, trials testing his patience, of secret disquiet at never being able to keep up with all he had to do, and when the difference between his 'way of seeing situations on the spot and

certain ways of judging the same things in Rome' hurt him considerably. But it was during these years in poor and later war-devastated countries that the thoughts and attitudes which were to have so much influence on the re-awakening of religious interest began to take shape. Here are found his maxims on his dealings with others; his oft-repeated affirmation that it was his duty to be truly holy; his realisation that as a teacher of mercy and truth whose interpretations must be simple and practical he will contribute a great deal to the social order; his appreciation of the much debated subject of original sin as 'the law we feel in our body, in opposition to the law of the spirit', and 'temptation comes from without, the grace to resist it is entirely at our disposal', and again as he meditates on the psalmist's 'in sin did my mother conceive me' he says: 'Not our own good natural mothers, but the ancient sinful mother of mankind', a thought which is very clear to any student of the teachings of the Tibetan Master. Here is found his recognition of the need for detachment, not least from earthly ties such as family and country, race or blood ('In the enjoyment of this holy liberty how much more joy is felt in the sacred ministry of souls!'); here he achieved a serenity 'containing great fervour', calm and joy in self-giving and self-sacrifice. During these years the foundations for the splendid encyclicals of *Mater et Magister* and *Pace in Terris* were consolidated, when he proclaimed the primacy of each man's conscience and made it clear that it is not the path but the traveller that matters.

Apostolic Nuncio

In 1944 when he was sixty-three the Archbishop was appointed as Apostolic Nuncio in France, and for the next nine years he practised the Rule he laid down for himself on taking up this difficult post: 'On every occasion say less rather than more and always be afraid of saying too much. . . . And be particularly careful to preserve charity.' From now onwards it becomes increasingly evident how much his personal and spiritual relationships are enhanced by his desire to simplify all that is complicated and to treat everything with the greatest

naturalness and clarity without wrapping it up in artificial terms of thought and phrase. 'Simplicity is love: prudence is thought.' This attitude of mind and heart inevitably contributed to the effect of his short reign as Pope, and set the keynote for the Vatican Council which he felt inspired to call. On this he tells us: 'This is the mystery of my life. Do not look for other explanations.'

During the five annual retreats undertaken for spiritual refreshment while he was Cardinal Patriarch of Venice it is perhaps significant that his notes are partly occupied with an assessment of the purpose and value of his life, and he renews once more and 'more earnestly than ever' his effort to attain 'a more intense interior and supernatural life'.

In Pope John we may recognise many of the characteristics of the pathfinders down the ages in that men and women of this kind are always distinguished by humility, humour, even a certain innocence, strength to face frustration with tranquillity, and derision with composure. He had their full and overflowing spirit combined with a great generosity of heart, and as the pattern of his life unfolds he too takes his stand at one of the great turning points in the social evolution of humanity. The sense of high destiny appears to have been with him from the very beginning, an impression which his innate humility could not suppress. From the beginning he practised the Doctrine of the Heart out of which the link with the understanding love of his Lord Jesus was fashioned and became a fact of his life. The energy of the heart centre and the energy of the soul found in him a responsive vehicle in the three worlds of material form. The mystic who because of his great love of humanity opened wide the gates of the Vatican City and went among the people, made it possible for his successor to follow a compulsion to cross the world and on United Nations territory indicate 'the focal point on Earth through which the Lord of Love may work'.

March 18-October 9, 1965.

Books by Alice A. Bailey

in European Language

New European language editions of Alice Bailey's books, published during 1965, are now available on order from the Lucis Trust, 1 Rue de Varembe (3e) 1211 Geneva 20, Switzerland.

DUTCH

Education in the New Age

FRENCH

The Light of the Soul

GERMAN

Education in the New Age

GREEK

The Unfinished Autobiography

ITALIAN

A Treatise on the Seven Rays, Volume I

SPANISH

The Unfinished Autobiography

The Last Minority Group

by Frances Paelian

AS long as the concept of the minority group persists we will live in a dual universe. The word 'dual', reminding us of 'duel', bears the indication that as long as there are divisions, the isolated parts will mingle in hostility if they fail to merge in union.

Headway has been made in some areas among the minority groups. The Jew, somewhat quietly, is regaining recognition for an age-old dignity and cultural potentiality which has always existed. Still the recent revival of the magnificent plays of Sholem Aleichem on Broadway, the world-wide recognition of the late philosopher Martin Buber and the fantastic paintings of Marc Chagall are creating a new 'Jewish image'. *Time* magazine recently commented that it has suddenly become a 'status symbol' for Gentiles to affect Jewish phrases and cultivate an interest in the various current facets of Jewish culture.

The Negro fight to join the mainstream of American life is proceeding in an oft-times hectic fashion. Martin Luther King's original plan to make it a procedure similar to Gandhi's achievement in gaining rights for the Harijans ('Untouchables', a revolting term) has been forced to share the stage with more violent leaders. But nevertheless the Negro, by favourable means or otherwise, has made himself the focus of attention among our nation's leaders.

Still there is another minority group which is voiceless. Like that of the man in the book of Isaiah: 'He openeth not his mouth'. This is the kingdom of animals. Only now are their rights becoming a serious problem to the church.

Minority groups come into existence through the factor of greed in the more powerful. According to the Second Law of Thermodynamics, energy cannot be used or amassed unless it is seized from another place. Men cannot justify slavery, cheap labour or even the theft of land involving other groups, unless they posit these groups

as 'undeserving'. When Saint Paul indicated that the power of the tyrant is given by God, he was probably seeking to allay premature revolution or to promote pacifism among his followers. Still this idea was misused by those seeking to exploit the powerless.

In exploiting animals, 'who' can be forced to labour without wages and can be killed with impunity when their usefulness is over, men do not use this rationalisation. They simply regard animals as soul-less objects, also feelingless. The tiresome cat 'who' interferes with a holiday is abandoned to starve. Children are not rebuked for making toys of, and maiming creatures small enough to be defenceless. It is a known fact that laboratory animals are not handled with all the humaneness possible. Others are killed needlessly for so-called sport. A large percent of needless cruelty to animals can be avoided without the human race sacrificing anything essential to its welfare. The primitive apologised to the soul of the animal he was forced to eat, explaining that he took its life to preserve his own.

The Protestant Church is slowly awakening to the concept of the 'Christian's duty toward animals'. The most dramatic and crucial focus of the whole matter, however, is Mother Cecilia Mary who has dared to disobey her bishop in order to continue her mission of kindness to animals. Considering charity a higher virtue than obedience, the courageous Mother Superior is maintaining a shelter for stray animals in defiance of the Church authorities. Her bishop says that 'this leaves the next move up to the Vatican'.

Today the eyes of the world are on the church; its policy toward animals is included with other vital aspects of reform. In spite of cruelty and violence all around us, humanity is awakening into higher areas of conscience. The Vedantists and the American Indians believe that all forms of life are expressions of God, therefore, the recognition and redemption of 'the last minority group' is essential to the creation of 'One World'.

Rhythm and Balance

by Marguerite Spencer

Rhythm . . . is the attainment of a point of perfect balance and equilibrium. . . . It is the synthetic activity of matter . . . a unified movement produced by the interaction of the fires of matter, of mind and of Spirit upon each other.

A TREATISE ON COSMIC FIRE, pp. 158-9.

HOW does the divine Love progress from the high point of power to the various stations of light along its path of descent? How does our will ascend to the point where the image of Christ formed in our consciousness fuses with Christ, the Cause, and later with the spiritual Will? How do we, as units or groups, fit in with the cosmic pulsation and vibration as we struggle to build the bridge which frees us from chaos and bondage in the three worlds?

Since all is energy, might we not look upon this as a stupendous interplay of centrifugal and centripetal forces functioning on many planes and in many dimensions? The one force tends away from centralisation, is separatist; the other moves towards the centre, is unifying and integrative. We may assume that the unit or particle has kindled the divine spark into a tiny flame. This has a weak and sporadic existence at first but it is beginning to show an inward tendency. This inward surge impels the consciousness, the love, the light, to increase their vitality and spread their influence and, though the movement is confused and scarcely directed, since the busy mind darts hither and thither and the emotions are fanned into uncontrolled desire, at least the attention is leaving the lower self on the periphery and is groping towards a real centre.

At the other end of the scale, we can visualise the Monad radiating Will-directed Love from out of his calm, still oneness. A small depression develops in that peaceful centre and, as it deepens, the surrounding energy swirls into an ever widening spiral, drawing more and more of the medium into its compelling movement towards the vacuum at the very heart of the vortex.

At some point far removed from the centre of power, the waves set up by the two systems will meet. Where there are two crests in conjunction, the stronger magnetic divine Love will impel the groping separatist urge into its path, from the periphery towards the centre, and will thereby impart will and direction into this hitherto inchoate movement. A new station of light will have been set up forming its own centre of attraction and radiation.

The motion of each particle is interesting and complex. Its general direction of travel is in a spiral, moving from perimeter to centre, though as has been stated this will not be a continuous motion towards the centre. Balance is by no means established, not because there is too much of the outward thrust, but because there is too little of the inward push. Time and again the particle will be flung back into the outward moving spiral. Its overall movement may be thought of as a complex figure of eight, as it shuttles from the outward-tending spiral to the inward. But there will come a point when the unit on the inward journey will have the choice of returning to its own plodding road via the separative spiral or of continuing on the path cut out for it by the divine Will, and perhaps travelling this way for several turns of the spiral. This will happen rarely at first as the early sparks of intuition flash out and bring expansion of consciousness. The unit may even return to its separatist journey and complete several turns of that spiral before again contacting the divine movement. Later these conjunctions will become more continuous and the gap will be more firmly bridged until the particle travels only on the inward path and does not return to the expanding spiral again.

In addition to all this, the particle will be spiralling around the main course, and at the same time rotating on its own axis, an axis set at right angles to the direction of travel. In this way, we can account for the many cycles, short and long, on the journey back to the Father, since the particle will twist and turn towards and away from the source, and will feel the energy as pull and push alternately. It will be subjected to many influences as its path crosses that of other particles at different stages of the journey.

At last the particle will arrive at the inner limit of its journey, the ring-pass-not of the centre of the vortex, as will many other units. In purely physical examples of centrifugal force, the same particles always form this boundary and the vacuum is not broken until the swirling movement is at an end. In the case of the eternal vortex, we may imagine the limiting particles growing stronger and stronger and gathering more potential surge as the spiritual Will acts upon them, until the ring-pass-not is broken and they are released to act with ordered movement in a freer environment, drawing others towards the centre and raising the whole network to a higher level, so that the Cosmos is breathing yet more freely.

Meditation and Service

This concept may be applied to the disciple's life of meditation and service and the conscious use of the energies which flow through him. As Krishnamurti has repeatedly advocated in his talks and his writings, the aspirant must pay constant attention to the ebb and flow of these energies through their

cycles of day and night, new moon and full moon, months, years, incarnations, as far as his awareness penetrates the infinite stretch of eternity. But this attention must be relaxed; he must breathe with the Cosmos. Dr. Murdo Macdonald Bayne* gives useful advice on how to relax, since even this practice can be a strain if pursued with grim determination. Having gently encouraged the limbs, muscles, systems and nerves to let go, and having smoothed out mind and emotions by putting them in tune with the One, the disciple may fill his vehicle with the divine Peace so that it becomes the agent and channel for the energy of the One.

By meditating in this state of relaxed attention, he is most receptive to the cyclic influences and can best respond to the necessity for guarding or radiating the incoming energies, so that nothing is wasted and no unnecessary strain is put on the system. Perfect results will not come at once and experiment is needed in order to set up a smooth rhythm. Eventually head and heart will be prepared, blended and fused; the essential light and goodwill will be enough to bring the directing will-to-good into action as disciple and group bridge the gap which separates them from reality. Then group will-to-good becomes one with divine Will-to-good. Centrifugal and centripetal forces are balanced as accepted discipleship is embraced. Later, on the inward-moving spiral the initiate on his way to infinity becomes one with the Whole. The unit is then breathing with the cosmic rhythm.

* *Relax and Revitalise Yourself.*

... the magical work of our planetary hierarchy consists of tending the psyche in the world of forms so that the unfolding flower of the soul may be nurtured and fostered in such wise that radiant glory, magnetic force and (ultimately) spiritual energy may be demonstrated through the medium of the form.

From A TREATISE ON WHITE MAGIC p. 104

BOOKS AND PUBLICATIONS

History of Mankind: Cultural and Scientific Development, Vol. II, by Luigi Pareti, assisted by Paolo Brezzi and Luciano Petech, **The Ancient World, 1200 B.C. to A.D. 500**, translated from the Italian by Guy E. F. Chilver and Sylvia Chilver, Harper & Row, Publishers, New York, 1965. 1048 pp., illustrated with 80 pages of half tones, plus maps and other line cuts. Sponsored by UNESCO. \$15.50.

As explained on the jacket, this is the first global history, planned and executed from an international viewpoint. The present volume, handsomely produced, is the second in a six-volume projected work to cover the development of mankind from prehistory to the twentieth century. The fact that such a work is being produced is itself a remarkable achievement, based as it is on the assumption of the moral and intellectual unity of mankind as a whole, an assumption basic to the foundation of UNESCO, but one which is only beginning to permeate the thought of the intellectual and educational world.

This work is rare or unique among world histories in two other respects: (1) It focuses attention on man's cultural and scientific progress, rather than on political and military activities, and (2) it considers cultural and scientific achievements as manifestations of man's developing consciousness. Thus while surveying the 'facts' of world history, it places these in the perspective of an inclusive view of man's evolving consciousness, his way of looking at the world and at himself. Such at least was the intent as sketched in a brilliant foreword by René Maheu, Director-General of the United Nations Educational, Scientific and Cultural Organisation which sponsored the preparation and publication of the work.

As stated by Maheu: 'Cultural or scientific facts are essentially thoughts of man about man. This is obvious in the cultural sphere, every value being a human ideal. But it is no less true of science; for the essence of science is the method by which knowledge is gained, the rule the mind prescribes itself in order to attain it; and every rule is a form of reflection and self-discipline, that is, double consciousness.'

Maheu makes the further point that every civilisation implies, produces or evokes an image of man in terms of the universal. 'This immanence of the universal in every cultural and scientific experience is what gives the essential character to the spiritual solidarity of mankind. It is because the object of this *History* is the development of the consciousness of this solidarity that UNESCO regards such an undertaking as both vital and necessary.' But the work of each day must be evaluated in terms of its own cultural matrix, and Mr. Maheu reminds us that 'the work you are about to read represents the first attempt to compose a universal history of the human mind from

the varying standpoints of memory and thought that characterise the different contemporary cultures.'

After preliminary sections outlining the chief historical events of each period and region of the great Mediterranean and Oriental Cultures, fuller treatment is given to the evolution of languages and writing systems, techniques, trade and scientific life, public administration, politics and social conditions, religion and the evolution of philosophy, literature and art. Because of the extreme compression required to cover such a bulk of factual survey, these sections will serve chiefly as brief introductions to those who wish to go further in any field or period. Fifty-nine pages of selective bibliography at the end offer inviting avenues for exploration.

The project is challenging, promising, evocative. There is much more work to be done, both by the international company of able scholars who are working on the project, and by the reader who will give attention to this effort to understand the emergence of humanity as a self-conscious whole. The brilliant synthesis of a Wells, Spengler, or Toynbee are not to be found here, but there is abundant evidence of the massive scholarship which further insights may illuminate.

ARTHUR P. MOOR.

The Unknown Christ of Hinduism, by Raymond Panikkar. Published by Darton, Longman & Todd Ltd., 64 Chiswick High Road, London, W.4. Hard cover 25s. net. Soft cover 12s. 6d. net.

This is a significant book. It is significant, not because of its scholarly approach, though this is very evident; not because it is another contribution to comparative religion, for this is not its purpose; but because it is preparing the way for the re-appearance of Christ.

When the Christ returns he will be a World Teacher. He will not address his attention to the Christian Church as such, nor necessarily to those who call themselves Christians. He will look for those who bear signs of their inner acceptance of the Christ principle in their hearts and minds. His disciples will include men and women of all faiths, as well as men and women of goodwill who profess no faith.

This probability is accepted amongst esotericists but is at present difficult to accept for the orthodox in all faiths and more particularly for those with theological training. But here is a book written by a Roman Catholic priest who has specialised in Indian Philosophy at the Universities of Mysore and of Benares, which, in searching for the meeting point between Christianity and Hinduism discovers the World Teacher and reveals his true nature and how he can be found by Christian and Hindu.

We soon discover that Dr. Panikkar is not concerned to make a comparative study of the doctrines of Christianity and Hinduism. This he considers a fruitless activity unless it leads to a reaching out for the reality underlying them, 'the under-lying, or above-dwelling, reality which both traditions are talking about.' To do this he examines what thinkers have thought and meant about these realities, rather than what they have said or written. He interprets these thoughts with a deep insight which rises above intellectualities because it comes from a genuine longing that the religious men of both faiths shall find understanding and the conviction that Christ 'is to be made known to all nations.'

Dr. Panikkar first exposes the problem, that Hinduism welcomes Christianity as another religion if it will give up its claim to exclusiveness, while Christianity considers itself superior to Hinduism. He meets this challenge by revealing to the Hindu that, allegorically, Hinduism is pointing to Christianity: Hinduism must culminate in Christianity because Christianity is immanent in Hinduism.

Dr. Panikkar then examines the traditional theology of Hinduism and points out that even while some Hindu theologians speak of Brahman as a relationless, impersonal Absolute, the Hindu tradition includes a creative Lord who manifests the Absolute. This creative Lord is the very same as the Cosmic Christ, the Logos, the creative Word of S. John's gospel. Were Christians to introduce Christianity to Indians in terms of the Cosmic Christ rather than the historic Christ misunderstandings would disappear. 'The stumbling-block appears when Christianity further identifies . . . Christ with Jesus the Son of Mary.' The Hindu finds this absurd. The Hindu can only meet the

Christian on the spiritual plane, and 'spiritualities are not there to be "studied" . . . but to be lived . . . to be experienced . . .' An encounter has to come through the common experience of the spiritual Christ, the incarnate Christ Who dwells within. Here where there is true communion in One being in the unity of love is 'the communion not only in Christ, but of Christ.' How, he exclaims, can the Christian 'exclude those men and women who may not believe in the name of Christ, but who are already pervaded by the same hope of liberation and union?'

Just as St. Paul, in Athens, recognised 'the Unknown God' as the same God that he came to declare, so Christians should recognise 'the unknown Christ of Hinduism'. The result will be revelation rather than didacticism. Instead of the hostility aroused by critical and prejudiced attitudes there will then be a joyful meeting of minds in a common apprehension of truth. Sharing will take the place of condescension; motives will be purified and love will prevail over differences.

It is rare to find a book so scholarly yet at the same time so spiritual in its search for loving relationships. Dr. Panikkar believes that 'the authentic religious urge of today can no longer overlook the thirst for an open dialogue and mutual understanding.' It is because he looks to the future when Christ will 'be made known to all nations' that insight reveals to him that the return of Christ requires not only that 'light descends on earth' but also that 'love streams forth into the hearts of men'. 'May Christ return to earth' is the inner plea which evokes this book and gives urgency to his theme.

Alice Bostock.

It will be the people trained interiorly . . . who will be the builders of the new world and the trainers of future public opinion.

from THE RAYS AND THE INITIATIONS, p. 121

Listening and Knowing and Being

'DIMLY the one who seeks hears the faint whisper of the life of God; he sees the breathing of that whisper which disturbs the waters of his Spatial life. The whisper penetrates. It then becomes the Sound of many waters and the Word of many voices. Great is the confusion but still the listening must go on.

'Listening is the seed of obedience, O Chela on the Path.

'More loudly comes the voice; then suddenly the voices dim and listening now gives place to knowing, the knowledge of that which lies behind the outer form, the perception of that which must be done. Order is seen. The pattern clear emerges.

'Knowing is the seed of conscious doing, O Chela on the Path.

'Listening and knowledge also fade away and that which they produce can then be seen. Being emerges and union with the One Identity is known, not on this plane but on that higher sphere where move and speak the Greater Sons of Life. Being alone is left. The work is done.'